The Short History of New-England.

A RECAPITULATION OF Wonderful Paſſages

Which have Occurr'd,
First in the PROTECTIONS, and then in the AFFLICTIONS, of *NEW-ENGLAND.*

With A

REPRESENTATION

Of Certain Matters calling for the Singular Attention of that Country.
Made at *Boſton*-Lecture, in the Audience of the Great and General Aſſembly of the Province of the Maſſachuſett-Bay, *JUNE* 7. 1694.

By COTTON MATHER.

1 Sam. 12. 7. Stand ſtill that I may reaſon with You, before the Lord, of all the righteous Acts of the Lord, which he did unto you and unto your Fathers.

Boſton. *Printed by* B. Green, *for* Samuel Phillips, *at the Brick Shop, at the Weſt End of the Exchange*, 1694.

JOHN CARTER BROWN.

Memorable Passages, relating to NEW-ENGLAND.

It is Written,

In EZEK. XXII. 30.

I Sought for a MAN among them, that should make up the HEDGE, and stand in the GAP, before me, for the Land, that I should not Destroy it.

The Rest of what is *Written* in the Verse, I will not *Now* Read unto you, as Wishing and Hoping, that it may *Never* be *fulfilled in our Eyes!*

IT was upon the *Death* of a Great Man among the Ancients, that a Famous and Well-spoken Orator, Addressed a *General Assembly* of the Neighbourhood, with an Exclamation to

this purpose, *What shall we do, O Citizens! Our Walls are fallen down?* Indeed, the whole World seems at *This Day*, under the Accomplishment of that Commination, Isai. 2.15. *The Day of the Lord of Hosts, shall be upon every Fenced Wall.* But such a Dark and such a Black Day, is most particularly come upon *Our selves.* The *Death*, which we have seen upon our *First Generation*, Administers unto us, who are *Another*, and well if not upon all Accounts *Another*, *Generation*, a Mournful Occasion for that Lamentation, *Our Walls are Fallen down!* The *Death* which we have therewithal seen *Gradually* Seizing upon our *Precious and Pleasant Things*, Administers unto us yet further Occasion for that Lamentation, *Our Walls are fallen down!* Yea, that our *Walls* are broken down, we have seen in the doleful and woful Effects of our own *Experience*, a most *Effectual Demonstration.*

If our *Walls* had not been broken down, had the Wasting **Fevers** of the more Southern *Indies* broke in upon us, as they have done of late years, to render us like the other *West-Indian Plantations*, for our *Natural* Distempers, as we become like them for our *Moral* ones? If our *Walls*

had not been broken down, had worſe things than *Fevers*, even *Indians*, broke in upon us, as they have newly done, to lay whole *Countries* deſolate, and barbarouſly Butcher more than a *Thouſand* of our Inhabitants? If our *Walls* had not been broken down, had worſe things than *Indians*, even *Devils*, broke in upon us, as they have ſadly done, to Confound us with ſuch *Præternatural Operations*, as have been the juſt Aſtoniſhment of the World? Worſe yet! If our *Walls* had not been broken down, had worſe things things than *Devils*, even *Divels*, broke in upon us, as they do a pace, to Complete our horrible Defection from our *Firſt Loves*, and our *Firſt Wayes*, and make us, as the *Degenerate Plant of a Strange Vine before the Lord*. In Truth, We may over our Country utter that Sigh, in Pſal. 89. 10. *Lord, Thou haſt broken down all its Hedges.*

And, *What ſhall we now do?* The Word of God, by His Prophet *Ezekiel*, ſhall Direct and Aſſiſt our Meditations upon that Important Queſtion; and unto that word, I now call for your *Earneſt Mind*.

The Name of EZEKIEL ſignifies, *The Fortitude of God*; A Name well be-

ſeeming an Embaſſadour of Heaven; and, *As was his Name, ſo was He*, for his becoming *Fortitude*, in his Witneſſing for God againſt an Apoſtatizing People. One of the Ancients has told us, *That*, he was *Reproached* and *Murdered*, for his Reproving of an uncontrouleable Sin in ſome of the Rulers: And another of the Ancients has told us *How?* He was Dragg'd upon the Stones, till his Brains were daſhed out. A *Proportion* of ſuch uſage muſt be Expected by all that will contend for God, with due *Fortitude*, and Fidelity.

Jeremiah and *Ezekiel* were Contemporaries in ſeveral Countrys; and ſuch was their work, that both of them needed the Aſſiſtement of a Contemporary Prophet. Indeed, That a Teſtimony for God, might Effectually Delivered and Entertained, there had need be more than *One*, according to the *Teſtimony*. But now Ezekiel ſeems to be, both more Glorious in his *Viſions*, and more Terrible in his *Threatnings* than *Jeremiah*; and both of thoſe, in Terrible *Threatenings*, as Glorious Viſions do notably Occur, in the Chapter now before us.

Remember, *Nazianzen* calls out *Baſil*, a *Beholder of Great things*; but methinks

thinks, he is in our Context here, *A Beholder of Sad things*. For *Burning Dross in a Furnace*, is here made the Type of the Consuming and Fiery Desolations, that were coming upon a Professing People of God. Referring hereunto, behold an Horrid *Mirrour* here set before us.

First, A *Catalogue* of their Sins, is offered. The **Ordinances** of God were dispised among them, and the **Sabbaths** of God profaned. They were a very **Ungoverned** sort of People, and much given to **Oppressing** of one another. **Bloodgunstiness** lay upon the Land; *Adulterous* and *Incestuous*, and most Abominable **Uncleannesses** were Committed in it.

Secondly, A *Destruction* for their Sins, is denounced. God would send **Fire**, and **Sword**, and many *Wasting* Afflictions upon them. They should be **Scattered** as wretched *Captives* in other Countryes. Fearful **Derision** and **Infamy**, should from abroad be heaped upon them. And the Lord would withold from them the *Rains* of His Word and Grace, in the *Day of His Indignation*.

Thirdly, The *Aggravations* attending their Sins, are declared. And what were they?

One

One Aggravation of their Sins, was, The Universal *Prevalency* of them. All ranks of men, were sunk into the *Corruption* of *Manners*, now prevailing. In the *Church*, there were Officers more concerned for their **Livings**, than for the Salvation of **Souls**; and the *Institutions* of God were prostituted unto the *Lusts* of men, in **Promiscuous Admissions**, which put no *Difference* between the *Holy* and the *Profane*. In the *State*, there were Officers who made a meer **Prey** of the Inhabitants, and had fetched **Blood** in wrongful Executions; and **Drift** was all they Served. Among the *People of the Land*, there was nothing to be seen but **Injury** and **Perversion** Passing from one unto another. When, *All Flesh* had thus *Corrupted their way*, in pleasing of the *Flesh*, was high time for an Overwhelming *Inundation* of Calamities.

Another Aggravation of their Sins, was, The Insensible *Security* in them. That men were very Secure under a most Perillous Condition of Affairs, is intimated in the *Text* now read unto us. Wherein,

First, We have the Peoples *Enjoyment*. That was, An **Hedge**. The Hebrew word here notes, A *Wall*, made either of

Stone

Stone or *Wood*. The Metaphor Signifies, The *Protection* of God, about our Comforts; with a *Defence* and *Shelter* from Innumerable Miſchiefs, whereunto, we ſhould, without that *Protection* be Obnoxious, in this *Preſent Evil World*.

Next, We have the Peoples *Miſery*. That was, A Gap. The Hebrew word here notes, A *Breach*, at which Deſtroying *Enemies* may make their Entrance. The Metaphor Signifies, An *Obnoxiouſneſs* to wretched circumſtances, by Sin forfeiting the *Protection* of God; with a *Loſs* of thoſe things wherein we have that *Protection*.

Laſtly, We have the *Expectation* of our God concerning ſuch a People. He ſayes, *I Sought for a man, that ſhould make up the Hedge, and ſtand in the Gap.* It intimates, Not only that *Some One* at leaſt, ought then to have Appeared, by his Pious Interpoſitions to have diverted the Wrath of God, but alſo that the Appearance of *One* might have done *Something* towards the Diverſion of that Wrath.

So then, there is a moſt Solemn and Weighty CASE; indeed, the *more* Solemn and Weighty, becauſe it is, OUR OWN, *Caſe*: where-with I am now to Entertain you.

The CASE.

What is to be done, when the Sins of a People have made a Gap in their **Hedge**, *and caused them to Loose the* **Protecting Presence** *of God?*

Or,

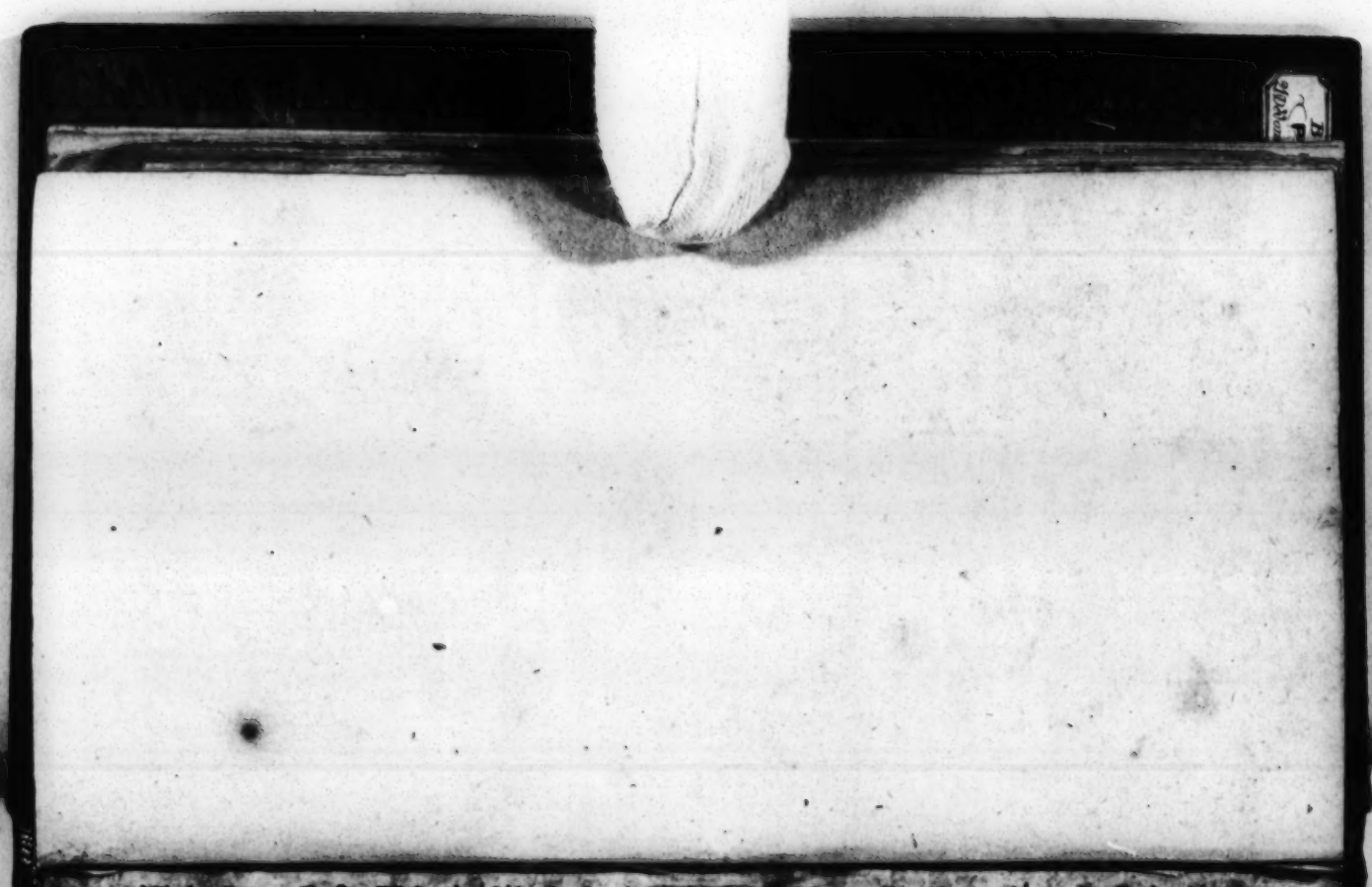
What is to be done, to keep off **Ruines**, *from a People, that by their Sins, have brought themselves into* **Dangers** *to be Ruined?*

That is,

What have WE *to do at this Day, for the Retrieving of* OUR OWN *Unhappinesses?*

Having advised You, That our **Hedge** lies in those things, wherein we have the *Protecting Presence of God*; and that our **Gap** lies in our *Bereavement* of those things wherein we have that *Protecting Presence*: I hope it will be no, *Untempered Mortar daubed upon a Broken Wall*, if I lay Five Counsils this Day before you.

1. What *is to be done?* Let *Every man* most penitently Enquire and Bewayl, what He **Hath done**, towards making a *Gap* in our *Hedge?* When the People had [illegible] them-



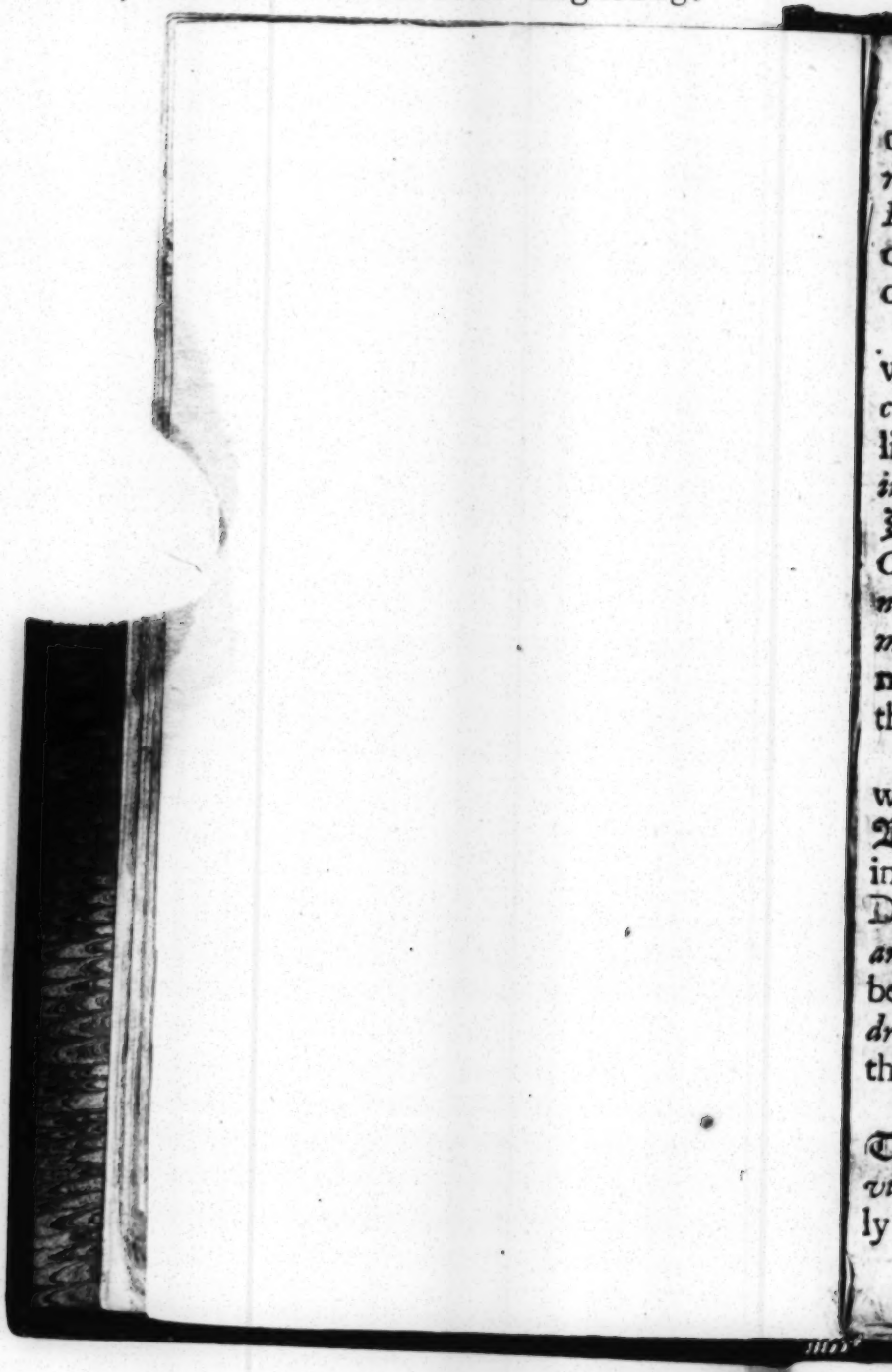
of Heaven, to give some Singular *Embarrassment* unto our Affairs; whereby our *Lusts* have been Excited and Exerted, and our *Minds* have been thrown into the Disorder from whence comes *Every evil Work*.

What a Day of Temptation, was it, when a Flood of *Antinomian* and *Familiarical* **Opinions**, cast out by the *Dragon*, had like to have Swallowed up the Church *Fled into this Desart*, in its *Infancy*: and a Factious **Distinction** made between, *Men under a Covenant of Works*, and *Men under a Covenant of Grace*, as it were by some *Enchantment*, insinuated it self into all our Concernments, to the producing of *Works* wherein there was little enough of *Grace* discovered?

What a Day of **Temptation**, was it, when the Controversy about the Extent of **Baptism**, and of **Church Watch**, was in its warmest Agitation; and Scandalous Divisions thereupon arose between *Synodalians* and *Antisynodists*: Wherein we have been too *like*, and it may be too *unlike Children*, while we have been contending about the Covenant of our *Children*?

What a *Day* [shall I say, or *Night*] of **Temptation**, have we seen, when the *Evil Angels* were let loose upon us, dreadfully to Annoy our Neighbourhood, not only

This shot repeats the previous one, but with different lighting.



of Heaven, to give ſome Singular *Embaraſſment* unto our Affairs; whereby our *Luſts* have been Excited and Exerted, and our *Minds* have been thrown into the Diſorder from whence comes *Every evil Work.*

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with Tormenting Afflictions, but al
with unheard of Delusions; and cause
to buffet one another in as *Dark* a Time
as *that* which once Distressed *Egypt* for *th*
Dayes together?

Have we not had our Successive Daye
of Temptation, relating to the posture o
things in the Common Wealth? Some
times, The contestations about the Pre
tive, have made us too nigh the *Denying*
Realon to one another. Sometimes
measures of Compliance with Dema
from the other side of the *Water*, have C
casioned those *Heats* among us, which
cannot justify. The Unsettlements th
we have had since the *Revolution*, have th
not rendred us, like the *Sea, which cann*
rest, whose Waters cast up Mire & Mud? A
how many Dayes of Temptation ha
been Successively in this and that *Plantat*
of our *Wilderness*? One while, the Rebui
ing and Removing of Meeting-houle
ha's unstired the Neighbours, for *Lifting*
pure Hands without Wrath together in tho
Houses. One while the Enclosing of Co
mons, hath made Neighbours, that shou
have been like *Sheep*, to *Bite and devour*
another. One while, the Disposal of lit
matters, in our Militia, ha's made us e
read

ready to fall upon one another with *Force of Arms.* I might add; There Scarce ever was any **One Great Man** Engaged much in the Service of this People, but the People have at some time or other, made it an Extraordinary *Day of Temptation* for that man. And sometimes, little *Piques* between some **Leading men** in a place, have *misled* all the Neighbours far and near into most unaccountable *Party-making.* Alas, How many *Massahs,* and *Meribahs,* have we had in our *Wilderness*!

But, Little do we think, how much these Dayes of **Temptation,** have been Dayes of **Provocation,** before the Lord. They have been Dayes, wherein all sorts of men, have too much abandoned the conduct of, that *Good Spirit,* which would *Lead us into the Land of Uprightness,* and Gratify'd that *Evil Spirit,* which is all for *Envying,* for *Slandering,* for all the Expressions of *Uncharitableness. Who can throughly understand the Errors,* which he ha's committed, when he ha's been *Devil-driven?* Or, which is all one, when he ha's been *Passion-driven,* been *Malice-driven*; Yea, or *Self-driven,* or, indeed, but left unto *Himself?* Let us all then Reflect upon our own Behaviours, in such Dayes of our *Fiery Trials*; in such bitter

burning *Parexysms*; and let us every where Abase our selves before God and Man, for the *wrongs* we have done to our *Hedge* in those *Evil Dayes*.

When a man has ventured upon the Doing of any thing, that is not according to the Known Rules of *Piety*, and of *Charity*, it may be said of him, as in Eccl. 10. 8. *He breaketh an Hedge, and a Serpent shall Bite him.* 'Tis by breaking the *Hedge* of Gods Commandments, that we lay our selves open, for *Serpents*, to come in, and Crawl and Coyl about us, and for many *Troubles* to fasten their direful Stings upon us. We have *All* done so; and therefore if we would not our selves retain too much of the *Serpent* in us, Let us take that Counsil, in Lam. 3. 40. *Let us Search and Try our Wayes, and Turn again unto the Lord.* Oh! What an Humbling Thought should this be to any man of Ingenuity, *I am the man, that have done Harm to the Hedge of my Country: my Sins have had their Shares in laying open my Country to the Displeasure of God!* And there is this to be said for the Enforcing of this Humbling Thought; *If any man do Imagine that none of his Transgressions have done any thing towards the Incommoding of the Common Hedge, I do, in the Name of the Great*

God, Arreſt That man, for one of the Principal, in the Treſpaſs, which ha's been Committed; I ſay, THOU art the man!

II. If we do not make much of our *Hedge*, we ſhall do *Nothing* to *make up* any [illegible] in our *Hedge*: Wherefore let us have a Great *Concern*, and an High *Value* for thoſe things, which Cover us from *Invaſions*. As there are Thouſands of Saints in this Country, who have ſuch an Angelical Guard about them, that what we find ſpoken of *Job*, is to be ſpoken of *Them*, in *Job* 1.10. *Haſt thou not made an Hedge about him?* So the whole Country it ſelf ha's been under thoſe Diſpenſations of God, which have made that Account proper to be given of us in Math.21.33. *There was a certain Houſholder, which Planted a Vineyard, and Hedged it round about.* Unto what Ruines had we lain open, if our God had not *Hedged* us, with at leaſt, a Treble Muniment? Now that which I ſay is, Let us count this Three-fold *Hedge*, worth our Thanks, worth our Cares, worth our moſt Expenſive Reparations!

First, A **Good Government**, ha's been the *Hedge* of our Land. No Perſecutions did Incommode our *Civil*, or our *Sacred* Enjoyments, while we had a Royal CHAR-

burning *Parexysms*; and let us every where Abase our selves before God and Man, for the *wrongs* we have done to our *Hedge* in those *Evil Dayes*.

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ments: and we could Succeſſively, in th
one Colony Elect no leſs than **Seven** Go
vernours, and our Brethren of the Elde
Colony now Incorporated with us coul
Elect no leſs than **Four** ſuch Governour
which were ſo many *Nehemiahs, Men ſeek
ing the Welfare of the Children of New-England*
with choice Numbers of *Aſſiſtants* annuall
choſen to be, *The Shields of our Earth.* Whe
that *Hedge* was broken down, we hav
ſo far ſeen it made up again, as it is th
Day. Though Indefatigable *Interceſſio*
with Heaven and Earth, and ſome years
Siſyphæan Labour, Employ'd by ſuch
have arrived unto us with ample Teſtimo
nials of having Acted for us, with *An Inv
ſtate Integrity, an Excellent Prudence, and
unfainting Induſtry*, have not procured us o
Former *Hedge*, in all things, juſt as it was
yet you happily ſee what is obtained, in
nother CHARTER for us: An *Hedg*
wereby all *Chriſtian* Liberties, and all *En
liſh* Liberties, are Secured unto us;
Hedge, whereby our *Titles* to our properti
and poſſeſſions, once queſtioned, are at on
Confirmed, beyond the Reach of all *Intr
ders*; An *Hedge*, through which
Judges, no *Councellours*, no *Juſtices*, or *Sh*
riffs

rits, can be Arbitrarily Impoſed upon us and in this our *Hedge*, we have a *Negative* upon our *Governours*, beyond the reſt of our Nation abroad. There is in theſe things yet, an *Hedge* about us, in reſpect whereof, we are *Known above all the Families of the Earth*.

Well; Is there any *Unfiniſhed*, or *Undeſired* part, yet left in this *Hedge*? To *Prize* what we have, is the way for us to *Gain* what we have not. *Unthankfulneſs* to God and the King, will but bring upon us the Fate of Hypocrites, *To have, even what we ſeem to have, Taken away*. If *We* ſhall reckon, that the matureſt and livelieſt Conſultations, are too painful Things, to keep up ſuch an *Hedge*, I ſhall take leave to ſay, I believe, There is not, beſides *Us*, that People upon the face of the whole Earth, which would be of *Our* Opinion. But beſides all of *thoſe* Endeavours, our Anniverſary Endeavours, for the Fixing of **Good Stakes** in ſuch an *Hedge*, are alſo called for; *Good Stakes*, I ſay, for which we have this Encouraging Advantage, that when once in, they cannot without the concurrence of our *own Hands*, be plucked up.

Secondly, **A Good Miniſtry**, has been the *Hedge* of our Land. *At* and *For* our

firſt Settlement, there came over the *Atlantick* Ocean, **Seventy Seven** Orthodox Pious, Able Miniſters, in the Actual Service of the Churches; beſides, **Twice Seven** more, Candidates in Divinity, who quickly after were *thruſt forth as Labourers in the Harveſt of the Lord*: by which wonderful *Seceſſion*, there were not known to be left ſo many *Non-conformiſt* Miniſters in *England*, when the Diſmal *Civil Wars* begun, as there were Counties in the Kingdom. And what an *Hedge* have we had in thoſe Eminent *Men of God*? As they were the *Chariots*, and the *Horſe-men*, ſo, they were the *Hedge*, of our *Iſrael*! It was eſpecially by being *Iſraels*, or men who had *Power in Wreſtling* with God, that they were ſo. It was foretold, and what was foretold was fulfill'd, concerning ſome of them, *That as long as they Lived*, New-England *ſhould be preſerved from any General Deſolations*. This Peerleſs *Hedge*, ha's been, *all*, ſaving two or three of the Second Leſſer *Claſſis*, taken away; the *Hedge* ha's been Tranſplanted into the upper *Eden* of God. And let ſome Shamefully *Paganizing* Villages in our Borders now intimate unto us, what woful Inroads of Ignorance, of Wickedneſs, of Barbarity, had we now Suffered, if our God

h

ad not ſupplied us, with a Bleſſed *Nurſery* or the Renovation of our *Hedge*? We have a Well-Governed COLLEDGE, from whence there have iſſued, it may be, upwards of *Two Hundred* Preachers, to *make Glad the City of God*: Yea, many *Plants of Renown* have been raiſed in this our *Hedge*. And whereas there are Perhaps, about an *Hundred and Ten* Chriſtian Congregations in this Wilderneſs, there is hardly *One Score* of them, that are not at this Day Inſtructed, by Teachers, which this *Colledge* ha's afforded unto them. Unhappy, and *Unhedged* We, if at laſt, we ſhould have no *Paſtors* any better than ſorry *Hedge-Prieſts*, to Entruſt with the care of our Souls! Or, if we ſhould come to ſay; *To what purpoſe is this Waſt*? upon all that ſhould go to keep alive the Schools of *New-England*, while our Neighbours in *Virginia* are uſing their Laudable and Liberal Eſſayes to Erect an *Univerſity*!

Well; Would we have this *Hedge* mentained? It is a *Quick-ſett Hedge*; and it muſt not be Sapped, it muſt not be Starved, there muſt not be *witheld from it, more than is meet*; nor may we think, that it can mentain it ſelf. Would we not have all ſorts of Soul deſtroyers to become ram-

pant among us? This is the *Hedge* tha
muſt keep them out! If we would hav
our, *Little Flocks guarded againſt grievo*
Wolves, they are not ſevere Laws againſ
Hæretical Pravities, but it it a Learned, a
Holy, and a Countenanced Miniſtry tha
muſt be our *Hedge*. And of this matter
ſpeak the more anxiouſly, becauſe as I hav
heretofore moſt Publickly declared, eve
when things were more quiet this way, th
it ſeems, they now begin to be, within
few Miles of us, I am verily perſwade
That when-ever we ſhall come to have
Little more of *Reſt*, from thoſe miſchie
of *War*, and *Fear*, which now Embroil u
we ſhall have ſome Storm of **Hereſies** te
ribly threatning to ſink our moſt *Holy Fai*
Methinks, I feel the Breeding, I ſee th
Gathering, of ſuch a *Storm*, in ſome thing
not now to be inſiſted on. Remember,
beſeech you, the Humble *Præmonitions*, which
have this Day, been given unto you, Tha
upon a Moral Prognoſtication, poor *New*
England will much of it be Swallowed up i
Hæreſy, and much in *Atheiſm*, within a litt
while, if we are not in good Earneſt abou
ſufficiently Supporting, a *Sufficient Miniſtr*
as our *Hedge*, when *the Blaſt of the Terrib*
One, is as a Storm againſt the Wall.

Thirdly

Thirdly; A Good Church-Diſcipline, is an *Hedge* of our God about us. 'Tis the Compellation of the *Catholick Church*, in Cant. 8.13. *Thou which dwelleſt in the Gardens.* Particular *Churches* are thoſe *Gardens* of the Lord. And hence the French-Proteſtants when they have been going to their *Church-Meetings*, have ſome times very agreeably uſed that Form of Speech, *Let us go to Paradiſe.* We have a Country full of *Gardens*; but, what *Hedge*, I Pray, about them? Our *Diſcipline* is our *Hedge*; a *Diſcipline*, Detaining, Debarring, Secluding from *Eccleſiaſtical Priviledges*, thoſe who in *Works Deny God*, though *in words* they may *Profeſs that they know Him*; a *Diſcipline* which in a way of *Juſt Proceeding*, ſhall either Keep out, or Throw out, the *Roots of Bitterneſs*, whereby *many would be defiled.* All that ha's a *Tendency* to make our Churches, no longer, the Actual and Lively Pourtraitures of *Heaven*, Repreſenting to the World, *Who ſhall Aſcend into the Hill of the Lord, and who ſhall ſtand in His Holy Place forever*; it ha's a Tendency to pull down our *Hedge.* *Wiſdom* it ſelf, ha's branded the *Folly* of them that *Pull down their Houſe with their own Hands*: for us to part with our *Church-Diſcipline*, would be *with our own Hands, to*

Pull

Pull down an Hedge, which coſt our *Fath*
What a Toyliſome Husbandry! We ha
long ſince, by our Aſcended Lord, been fa
voured, with a *Plat-form* of ſuch a *Diſcipline*
whereof thoſe Reverend Perſons, of the
Preſbyterian Perſwaſion, who Publiſhed their
Jus Divinum, about Forty years ago, d
ſay, *That they Agreed with the Things of th*
greateſt Concernment in it; *and that thoſe thin*
wherein they differed from it, were of leſſer Con
quence; *whereof their Debates were not* (Co
tentiones) *Contentions, but* (Collationes
Conferences. A *Diſcipline*, Securing the Righ
of Particular Churches, as to the power o
Self Reformation; A *Diſcipline*, allowing a
juſt Regard unto *Councils* upon Difficult E
mergencies; A *Diſcipline*, Admitting no Vi-
ſible Unregenerates, unto thoſe *Tremendou*
Myſteries, our *Sacraments*; This is tha
Hedge, which will be our *Glory*; and as
long as we have this *Glory*, we ſhall have a
Defence on, as well as *in*, the *Glory*.

Behold, Another *Hedge*, which we ſhould
Eſteem too Conſiderable to be Deſerted
Indeed, I am far from Imagining, *That our*
Works are perfect before God; I am far from
Imagining, *That being Increaſed in Good Things*
we have Need of Nothing. Doubtleſs, w
have our *Deficiencies*, in ſundry points, th
wa

want either to be *Corrected* or *Improved*. Nevertheleſs, I am glad, That before my ſtepping over into that World, which I am now waiting for, I have this Opportunity, to declare among you; If our **Scriptural** *Church-Diſcipline*, or the **Eſſentials** and **Subſtantials** of our *Church-Diſcipline*, once come to be Sacrificed unto the Corruptions of This World, our *Hedge* is gone; we may ſigh, *Ichabod*, *Where is the Glory?* Whatever *Wall* ſhall be left unto us, will be, *a Wall with a Leproſy in it*; and a *Leproſy*, like that, which ha's been ſo riveted into the *Walls* of the *European Chriſtendome*, that our Eternal *High-Priest*, will ſee it needful to *take all down*, e're it be quite gotten out!

This is our *Hedge*, and this to be the *Regard* of our *Hedge*.

III. *What ſhall we do*, when a *Gap* is made in our *Hedge*? Mind, See, Shun the **things, that make the Gap**; When *thoſe* things are Underſtood and Avoided, our *Hedge*, will ſtill be Flouriſhing.

But what things are they, that lay us open to many *Ruines*? In one Word, our **Sins**; our Sins againſt our Heavenly *Keeper*. It is our not keeping within *His Hedge*, that is chaſtiſed with His not keeping

ing up of *Ours*. What things are they th
compose our *Hedge*? Not our *Castles*, n
our *Frigats*, not our *Numbers*; 'tis said,
Prov. 18. 11. *The Rich mans Wealth is*
High Wall in his own Conceit; and it is b
in *Conceit*! No 'tis the *Favour* of Go
which gives us, as our *Shield*, so our *Hed*
So then, our *Hedge* is demolished, by a
thing, by every thing, that shall with-dr
from us, the *Favour* of our God: and th
is no such mischievous Thing, but our
against Him. We are sometimes ready
Expostulate with our God, as in Psal 80.
Why hast Thou broken down our Hedges? B
He may Reply upon us, as in Jer. 2. 17. *H*
Hast not procured This unto thy self, in th
thou hast forsaken the Lord thy God? Or
in Jer. 4. 18. *Thy way and thy Doings have pr*
cured these things unto thee; this is thy wicke
ness.

There are *Some Sins* that *Naturally* an
Necessarily prejudice our *Hedge*; those a
the **Ill Usages** of them, that God h
most eminently placed there. We fin
concerning our Dayes, in 2 Tim. 3. 1, 2. *P*
rilous Times shall come, and men shall wa
Good *Hedges* about them, to keep off D
stroying Injuries; why so? For, *Men sh*
be Unthankful. Ingratitude unto useful G

men, leaves a People, *Friendleſs,* and that is, to be *Hedge-leſs* within a little while. The *Benefactors* of an Ungrateful and Reproachful Generation, do at laſt frequently grow weary of *Serving their Generation,* and Reſolve, *I will not be an Healer, or an Hedger for ſuch a People!* Such a People will at length ſee, that the Vengeance of God, will deprive them of almoſt all their Accompliſhed men, in all orders; and as for the Few that ſhall be left, either by ſome *Enchantment* there ſhall be an Incureable Alienation between *Them* and their People; or elſe they will be under *Invincible Diſcouragements* to do any more for a People, who when they have done their beſt, will but Revile them for it. What if there ſhould any where be a Country of profeſſed *Chriſtians,* among whom, not only Neglect but Cruel Hatred and Slander ſhall be the certain **Country-Pay**, of every *Publick Servant*; and among whom it ſhall be obſerved, *That no man, though the Holieſt and Exacteſt Liver in the World, ſhall preſerve a Good Name, after he ho's been a* Publick Servant! I beſeech you, what cenſure would the true *Spirit of Chriſtianity* paſs upon ſuch a Country? It is by the *Pagans* themſelves, mentioned as the Brand upon *Old Egypt,* It

was, *Loquax & Ingenioſa, in Contumeliam Pr*
factorum provincia; ſi quis fortè vitave
culpam, Contumeliam non effugit: In plain
New-Engliſh, It was a *Province* out of me
ſure Talkative and Ingenious, for the Vili
ing of its *Publick Servants*; let a man be
ver ſo free from *Fault*, he ſhould not ſc
free of *Blame*, among them. I now
mand, what *Men*, that were not more th
Men, would offer to ſtand in the *Hedge*,
ſuch a Nation? And yet if our *Hedge*
not made of *Men*, we have none at all.
what were like to become of a Peop
when once there are thoſe Complaints da
ly made, in the Ears, of *the Lord God of S*
baoth, againſt them, from one Perſon, *I ha*
Expoſed my Life in the High Places of the Fie
for this People, but they injuriouſly Defraud
of my wages! From another Perſon, *I ha*
almoſt undone my Family to Serve this People
home and abroad, but they take little notice
it! From a Third Perſon, *Day and Ni*
have ſeen, Heaven and Earth have known, ho
faithfully I have Laboured many years to
this People Good, and yet they do nothing
Stone me for it! Never did a Congrega
in a Wilderneſs, abuſe their *Moſes*,
they direfully broke their *Hedges* by do
of it.

B

But *All Sins* do this Damage, *Morally* and *Meritoriously*. Our *Sins* are those *Accurſed Things*, which by producing of *Breaches* in our *Hedge*, do prove the *Troublers* of our *Land*. Would we have our *Wall* undiſturbed? There are then certain *Heads*, I mean *Hearts*, to be thrown over our *Wall*; briefly, Forego, and Caſt off our *Sins* which do *Separate*, as with an *High-Wall* between God and us.

Eſpecially, thoſe things which do more groſsly *Pollute* the Land, moſt greatly *Expoſe* it. Mark it, I pray; when the *Good Spirit* of God, goes away from a People, ſo as to *Influence* them no more by His Holy Motions, but *Abandon* them to the wayes of their own Hearts, He makes a Broad *Gap* in the *Hedge*, at His Going. Now this Harm is done, by more Intolerable *Defilements* indulged among a People; They drive the *Good Spirit* of God away from among them, who ſayes, *Wo to them, when I depart from them!*

I am ſure that **Sorceries** familiarly practiſed among a People will wound their *Hedge* inexpreſſibly. It ha's been Enquired, *How ſo many People came to be Poſſeſſed by the Devil, about the Time of our Lords Incarnation?* Truly, 'twas not meerly becauſe an Aping *Satan*

would be more *manifest in the Flesh*, whe
there was going to be *God manifest in th*
Flesh; but Learned men have told us, th
horrid *Sorceries* usually practised amon
the Jews, were the Things that broke th
Hedge about them, and let in the *Devils*
Worry them amazingly. Monstrous t
Stories, in the *Talmuds* hereabout! I w
not now recite them; only say, If I
Fortune-tellers, and they that by unlaw
Arts, do seek after the *Forbidden Knowle*
of *Secret* and *Future* things, are countenan
ed among a People, or Impious *Almana*
come to be therefore of more Credit pe
haps than the Infallible *Prædictions* of th
Scriptures among them: The Grieved *Spir*
of God will soon leave the *Hedge* for *Ev*
to get in, as they please, upon them.
is also particularly noted, concerning
mous Abominations, in Lev. 18.
The Land is thereby Defiled, and it Vomit
her Inhabitants; you may be sure
Through some formidable *Gap*! There
are *British* men in these dayes, who object,
What are we concerned in the Restraints of
Marriage, by the Laws of Leviticus? I An
wer, We are obliged by those Laws, to
maintain the Good Order which God ha
Established in Humane Society by thos
Laws;

Laws; and the *Light of Nature*, in mankind, is now Increaſed, abundantly reſtifies thereunto: By the ſame Token, That the Violation of thoſe Laws, is declared one of thoſe things for which the *Ancient Canaanites were ſpued out of the Land.* Wherefore, when *Adultery*, yea, when *Polygamy*, ſhall ſhow its face in a Land, and there be no Exemplary puniſhments ordered for the filthy Malefactors; and yet more, when wicked men ſhall Unite themſelves unto the *Siſters* of their Deceaſed Wives, or unto the *Daughters* of thoſe Siſters; and when men ſhall venture to Eſpouſe, within thoſe Degrees of *Conſanguinity* to their Departed *Wives*, and ſo, of *Affinity* to themſelves, wherein they would be afraid of Touching their own *Conſanguines*; but moſt of all, when men ſhall be ſo forſaken of *Humanitie*, as openly to *Plead* for ſuch Enormities; fearfully *Defi'd* is that Land. There is no other *Hedge*, when men will not be *Hedged* up from ſuch Defilements.

Again, Upon a Sinful Return to **Vain Cuſtomes**, from whence God ha's Required and Begun a Separation, 'tis noted, in Exod. 32.25. *A Church in a Wilderneſs were made Naked, unto their Shame, amongſt their Enemies*; there was a *Gap*, through which

their

their Enemies might come at them. Suppose that God ha's been by Great Wonders bringing a People into a *Wilderness*, that so He might *Reform* them, and Reclame them from all the Ill Effects of a Superstitious Education: He then sayes of Them, *This People have I formed for my self!* and if they *Show forth His Praise*, they shall also be *Fenced* by Himself; He sayes of them, *They are to be a Peculiar People!* and if they be *Zealous of Good Works*, He will be so long *Zealous* for their Welfare. But if once they go back to those Unwarrantable *Superstitions* which they had formerly escaped, you see they become *Naked* presently. They shall be no longer *Hedged*, by the Distinguishing Tuteloge of Heaven, when the *Hedge*, of Loyalty to the pure Institutions of the Blessed Jesus, which distinguished *them* from others, is laid aside.

Shall I say further! An *Hedge* may be *Washed* away. May not all the *Banks* of a Country, be washed away, by a *Flood* of **Strong Drink**? Yea, And some think, it will be well, if many of *ours* ere long be not so. The way of *Tipling at the Tavern* begins to overturn all sorts of Good Order in many Towns among us; and to Drown both Religion, and Civility. A Flood of

Impiety,

Impiety, both among *Engliſh* and *Indians*, yea, and of *Bloodguiltineſs* too, ha's been let in upon us, through this way of Sinning. Shall I ſay more? 'Twould be ill indeed if the *Rhum-Bottle*, ſhould come to render any that are in a Publick Capacity, uncapable of Acting with a due Application for the Publick: or if ever any *Sons of God*, in our *Hedge*, be drown'd by this *Flood!* Stop it, I Intreat you; leſt the *Breach* in our *Hedge*, come to that paſs, in Lam. 2.13. *The Breach is great like the Sea; who can heal thee?* But it cannot be Stop'd, unleſs by ſevere *Laws*, framed, in ſpite of any Worldly Intereſt unto the contrary, without ſuch *Ambiguities* of Expreſſion, as may become a *Snare* to Officers, and a *Scorn* to Offendors; for the Enacting of which *Laws* I make my ſelf this Day, *Your Humble Petitioner.*

What need I ſay more? But that the *Hedge* is ruined by all **Unfruitfulneſs.** When a *Vineyard* of our God, brings forth *Wild Grapes*; What follows? In Iſa. 5. 5. *I will take away the Hedge thereof, and it ſhall be Eaten up; I will break down the Wall thereof, and it ſhall be troden down.* Better *Fruits*, than thoſe yielded by the Wild *Heathen*, are Expected from them, who have an *Hedge* of God about them. Is there a-

mong us, that *Unrighteouſneſs*, that *Fraudulence*, that *Falſe-ſpeaking*, that Contempt of *Superiours*, that want of *Good Nurture*, that Sleight of them that have the *Cure of Souls*, which the very *Heathen* have accounted Criminal? Nay, If there be not among us, an abundance of thoſe *Fruits*, which are *to the Praiſe of God*; Then as *David* ſaid once, *In Vain have I kept all that this Fellow hath in the Wilderneſs*; even ſo, our God will ſay, *In Vain have I made an Hedge, about ſuch a People in a Wilderneſs*; *what will ſignify an Hedge about ſuch a Barren Soyl?*

In a word; It was ſaid, in Zech. 2. *The Lord will be to her, a Wall of Fire round about, and will be the Glory in the midſt of her.* An *Hedge*, all *Fire*, is one which no *Wild-Beaſts* will dare to break thorough: but if once we come no longer to purſue this as our chief *Glory*, *Our Devotion to God and our Enjoyment of God, in His Ordinances*; if we are for no other *Glory*, than what the Sons of old Farmer *Laban* accounted ſo, even, *The Riches of this World*; the *Fiery Wall* will ſoon be put out, and every *Wild Beaſt* will find us lying open to their bloody *Depredations.*

IV. What ſhall we do for our *Hedge*

Note Every *Gap* made in the *Hedge*, as faſt as it is made, and obſerve Diligently the **Gradual Decayes** of our *Hedge*. When a People are laid open to Ruines, 'tis done, for the moſt part *Progreſſively* and *Inſenſibly*. The *Gradual Removes* of the *Glory* were ſtrictly Obſerved in the Tenth Chapter of *Ezekiel*; and ſo ſhould be the *Gradual Decayes* of a *Glorious Hedge*. It was predicted in Iſa.17.4. *The Glory of Jacob ſhall be made Thin*; tis done, when the *Hedge* becomes *Thinner* than it was; and when ſuch a thing is inflicted, we ſhould Exactly obſerve the *Thinnings* of the *Glory*. *Obſerve*, what *Advantages*, our worſt Enemies gain, to *break in* upon us; and *Which way*, and *How far*, they Gain thoſe Advantages. *Obſerve*, How thoſe things are Leſſened among us, whereby the *Anger* of God might be kept off, and ſo, *There is a way made for His Anger*; *Obſerve*, How thoſe things are Increaſed among us, that Increaſe our *Confuſions*, and that make us every way truely *Little*. I ſay, *Whoſo is Wiſe, will Obſerve theſe things*; but if we would *Obſerve Wiſely*, we muſt make *Prevention* the end of our *Obſervation*.

ONE THING I would ask in the Fear of God! Is there no Hazard, that **Religion** may come to be **Loſt**, in theſe *American*

rican Regions? Tis an old Saying, *What hath been, May be*; and what *hath been*, I will now inform you. In the Dayes of the Great CALVIN, under the Influence of that Admirable Hero and Martyr, *Coligny* the French Admiral, a Noble Knight began to Attempt the Settlement of ſome French Colonies in *America*, for the Propagation of the Proteſtant Religion. Arriving at *Bra-ſile*, they hoped they had found *Quiet-Seats* where the Reformed Churches, might be Erected, Multiplied, and forever ſheltered from the Annoyances, whereto they were in *Europe* liable. *Geneva* ſent over a Number of Excellent *Paſtors* for the Churches now ſetting up in thoſe deſolate Corners of the Earth, very little different from *ours*; but it was not long before there happened among them, ſome unhappy *Controverſies*, which drove their principal *Paſtor* home again, and as for the People that ſtaid behind, no other can be learnt, but that they are utterly loſt, either in *Paganiſm*, or in *Diſaſter*. Truly, if that Glorious RE-REFORMATION, which is moſt certainly and *now* ſpeedily, to be effected in the Church of God, ſhould not Relieve *our* Degeneracies, there would be cauſe to ſuſpect, whether this *French* Story, might

not be Tranſlated into *Engliſh* before we are aware.

Give me leave to become your *Monitor*, in and by This ONE Reflection. The **Devil**, is more deſirous to Regain poor *New England*, than any one *American* Spot of Ground, whoſe Inhabitants have yet heard the *Silver-Trumpets* of the Goſpel; He would have more of *Triumph*, and of *Trophy*, upon ſuch a *Victory!* And you need not forget how *Victorious* the Devil ſometimes ha's been, in Signalizing for his Revived worſhip, thoſe very Places, which had been moſt notably Devoted unto the Service of God. At *Gilgal* had been the *Ark* of God; but afterwards, *All the Wickedneſs in Gilgal!* At *Bethel* had been the *Houſe* of God; but afterwards, *Bethel is Bethaven!* They ſay, where *Dodanim* the Grand-ſon of *Japhet*, Inſtructed People in the true Knowledg of God, *There* came to be all the Idolatries of *Dodona's* Grove. I think, *Jerom* tell us, That in the place of our Lords Crucifixion, there came to be a Statue to *Venus*, and in the place of our Lords Reſurrection, a Statue of *Jupiter*. What ha's befallen, the Renowned Churches of *Aſia*, ha's been told in *America*, that we may *Repent, leſt we likewiſe Periſh*. And now, what

if in thoſe parts of *New-England*, where the Lord Jeſus Chriſt ha's heretofore moſt Eminently Exhibited Himſelf unto the Souls of them that *followed Him into a Wilderneſs*, there ſhould ere long be but, *The Habitations of Owls and Dragons*! I would Humbly Requeſt my Neighbours, in Sober Sadneſs to Conſider, Whether the moſt unaccountable and unparallellable Deſcent of *Devils*, lately made, eſpecially about the *Center* of this Province, wherein ſo many poor Creatures have been *Afflicted*, with propoſals of the moſt horrible *Devil-Worſhip*, Spectrally tendred unto them, were not Intended for a moſt **Ominous Prodigy**, unto us. Conſider, whether, we have not had, as it were in a *Magical Glaſs*, fore-ſhown unto us, what a **Kingdom** the *Devils* may yet again have, when the *Sun of Righteouſneſs* leaves off to Shine, in theſe *Goings down of the Sun*! And as for thoſe Particular *Churches* in the Land, who are under a Senſible *Withdraw* of their Ancient *Glory* from them, to *them* I will only repeat the Solemn words of a Famous Divine, unto Old *Boſton*, in *Lincolnſhire*, partly upon the Occaſion of Mr. *Cottons* going from thence; words Printed about Forty years ago; *I have*, ſaid he, *Sometimes on purpoſe*

Viſited

Viſited ſome places, where God had before planted His Church, and a Faithful Miniſtry; to ſee, if I could diſcern any Foot-ſteps, and Remembrances, of ſuch a Mercy; and, **Lo, they were all grown over with Thorns, and Nettles had Covered the Face thereof, and the Stone-Wall thereof is broken down.** *And, which is more ſad! In ſome of them Never, in others very hardly built up again. As God Removeth the Candleſtick, when we Play or Fight, by the Light of the Candle ſet up in it, ſo He is very Hardly Induced to Light it again, in that place, where it hath once been Wantonly, or Frowardly put out. The Ark never did Return, to the ſame place, from which it was in a way of Judgment Removed!*

THIS is the Sum of what I would now ſay hereupon. I pray you, For the Lords ſake, I pray you, To *Obſerve* all **Tendencies** towards that Forlorn State, where-to our Sins are apace carrying of us. It is a moſt miſerable Thing, when a Sickly and Cloudy *Laſſitude* of Spirit, ſhall indiſpoſe a People to take Notice, of what may bee ſignified unto them in their own *Alterations*; and when a People ſhall Jog on, in a Sottiſh, a Stupid, and heedleſs *Lethargy* of Soul, until they Dy. This *Dementation*, is the Blackeſt

Mark

Mark upon a People cut out for *Deſolation*. In all *States*, let us look *whereabouts* we are. In our *Civil State*, have we ſuch a Variety of Prudent and Vertuous **Men**, to Employ for all *Services* as formerly, or, to ſupply our *Vacancies*? In our *Military State*, have not our **Artillery** Exerciſes even dwindled away to *Nothing*, and many other *Training* Dayes become little other than *Drinking* Dayes? As to our whole *Political State*, let the Face and Courſe of Things in *General Aſſemblies*, be compared with, *What was from the Beginning*; though here I cannot ſo particularly ſay, What would be the Reſult of *that* Compariſon. In our *Eccleſiaſtical State*, though our *Inhabitants* are more than they were many years ago, yet are not our **Communicants** rather fewer, in many Towns? And, albeit the Generality of our Miniſters are of this Judgment, 'That **Ruling Elders** are appointed for the 'Aſſiſtance of their *Paſtors*, in the *Government* 'of their Churches, and the *Inſpection* of the 'Flocks; and that, although theſe Officers 'may not be furniſhed with all the Attain-'ments which are Neceſſary for a *Paſtor*, yet 'if they are ſo accompliſhed, as that they may 'be *Helps* to their *Paſtor* in the management 'of the *Church-Rule*, they may be choſen

'thereunto

'thereunto, with much Benefit, and Advan-
'tage to the People of God: Nevertheleſs, How is that *Office* almoſt utterly Extinct in our *Churches*; and, *Chiefly*, tis ſaid, for this cauſe, that our *Churches* have not Numbers of men well-qualified with Wiſdom, Courage, Leiſure, Holineſs and Gravity enough, to *Viſit* the Diſtreſſed, *Inſtruct* the Ignorant, *Reduce* the Erroneous, *Comfort* the Afflicted, *Adviſe* the Defective, *Rebuke* the Unruly, and Promote the *Growth* of the Societies whereunto they do belong? *Time was*, that Neighbourhoods, were filled with Private and Pious **Meetings**, for the Mutual Edification of the Neighbours in the fear of God; but is it not now come to that paſs in ſome Congregations, that if their *Paſtor* lay a Dying, there would not be one *Meeting* of ordinary Believers, that could come together to *Faſt* and *Pray* for his Life? And now, who is there duely Apprehenſive of theſe *Gradual Decayes* in our *Hedge*? I have heard it obſerved, concerning ſome *Towns*, among us, through whoſe Broken *Hedge*, the Deſtroying *Angels* of Sickneſs, have broken in, and carried off many of the People: The more obſervant Miniſters of thoſe Towns, have asked the Survivers, *How many, according to their Account, have Dy'd out of the place,*

in the last Pestilential Months ? To which they have Replyed, *It may be Eight or Ten*; but these have been able to Surprise them, which showing them, *That some Scores of their Friends were in those few Months gone to the place of Silence.* Truly, such *Unheeded things* usually, are all the Calamitous *Decayes* which befall a People, when God is contending with them. Good Things leave us, and nobody takes an Account, *How*, or *When*, they leave us. Of such a People it has been said, *Gray Hairs are here and there upon them, and they know it not* !

But, Oh ! do not permit all things thus *In Pejus ruere, et retro Sublapsa referri*; Go to Ruine, without any Bodies *Minding* how matters go. It may be that we *Young Men* like those that saw the Foundations of the *Second Temple*, may be ready to Rejoice that things are so well with us, as they are; and indeed, *Blessed be God that they are no worse*. But let us Enquire of our *Old Men*, for a Truer View of our *Decayes*. As it was said in Joel 1. 2. *Hear this, ye Old Men*; *Ha's this been in your Dayes* ? Thus, my *Fathers*; Pray, Do *You*, tell us; Is the *Hedge* of God about *Us*, as it was in *Your Dayes* ? Doubtless An uncomfortable Story, they have to tell us.

Minding, did I say ? But that must

with a Diſpoſition to Mending, of what is thus Decaying in our *Hedge.* I remember a *Proverb*, in Prov. 15.19. *The way of the Slothful is as an Hedge of Thorns.* Many times, when we ſhould ſet our ſelves to Conſider the Condition of our *Hedge*, we are diſheartened by the *Thorns* which are to be Encountred in it! The Fear of being *Scratched* with *Reproaches*, or *Scratched* with *Expences*, makes us too *Slothful* to meddle with it.

But I Renew my Addreſſes to You, for this piece of Diſcretion; *Let us keep a Watchful Eye, upon Every Spreading Breach, in our Hedge.* I remember, a notable Paſſage, reported in a Jewiſh Hiſtory: That a Famous King of *Portugal* finding himſelf unable to *Sleep* in the Night, went and walked on the Top of his Palace; from whence he ſaw a couple of Wretches throw a *Dead Corpſe* into the Houſe of a poor Jew not far off. The next morning thoſe Wretches made a clamour about the City, that the Jew had Murdered the man who was miſſing; and the whole People of Jews in the City, had been Maſſacred, in the Tumult raiſed on this Occaſion, if they had not been reſcued by the Juſtice of the King, who had been an *Ey-Witneſs*, how the *Plot* was mana-

ged. The King then asked the Chief *Rabbi* of the Jews, how they tranſlated, the *Fourth* Verſe of the *Hundred & Twenty Firſt* Pſalm. They Anſwered, *He that keepeth Iſrael ſhall neither Slumber, nor Sleep*: He Reply'd, *Nay, I tranſlate it ſo,* **He will not Slumber**, nor **will He Suffer to Sleep, the Keeper of Iſrael**; *which* (he added) *you have ſeen fulfilled, in your Deliverance by means of my Wakefulneſs.* That I ſay hereupon is this; *The Keepers of our Walls*, are at this Time to be ſpoken unto; Well, but *May the Lord now not ſuffer you to Sleep.* The ſafety of our *Walls* do's depend upon your being duely, *Watchful, Wakeful, Heedful* upon them.

And, if you would have a *Rule* or two more particularly given, for the Direction of this **Watchfulneſs**, you ſhall have it.

One Rule is this. Obſerve **Goings out** as well as *Breakings in*, if you would ſee where the *Hedge* is Deficient. Thoſe things are joined, in Pſal 144.14. *That there be no Breaking in, or Going out.* For inſtance then: Do our *Young* People, any of them **Go out** in ſuch a manner as to bring perhaps a Blemiſh upon their whole Nation, and give Scandal unto all mankind; and proclaim Themſelves *Loſt* unto all Good Intents and Purpoſes? You may be ſure, The *Hedge*

not whole, if ſuch things cannot be obſtructed. Here then, Think, *What is to be done?* It was a moſt rueful ſight, when in 2 King. 3.27. *The King of Moab, took his Eldeſt Son, and offered him, for a Burnt-offering upon the Wall.* But, Ah! Lord! Is there no way for us to hinder our Sons, from *Going out* at our *Wall*, that they may among, I know not what Curſed *Crues*, *Offer* themſelves a *Burnt-offering* unto the *Devil?* God put us into a way. Again, Do our *Old* People, any of them **Go out** from the Inſtitutions of God, Swarming into New Settlements, where they and their Untaught Families are like to *Periſh for Lack of Viſion?* They that have done ſo, heretofore, have to their Coſt found, that they were got unto the *Wrong ſide of the Hedge*, in their doing ſo. Think, here, *Should this be done any more?* We read of *Balaam*, in Num. 22.23. He was to his Damage, *driven to the Wall*, when he would needs make an unlawful *Salley* forth after the *Gain* of this World, with a Secret Reſerve, as it ſeems, in his own Breaſt, of accommodating himſelf to his Worldly Intereſt, contrary to the charge that God had given him. Why, when men, for the ſake of Earthly Gain, will be *Going out* into the *Warm Sun*, they drive *Through the Wall*, and

the *Angel of the Lord* becomes their Enemy.

Shall I add one thing more? I ſay then, Obſerve the Inclinations of Good and Great Men to *be Gone*. When the *Hedge* about the People of the Jews was juſt breaking down, there was a Marvellous Cry which Mortal men overheard audibly uttered among the *Angels* in the *Inviſible World*, **Migremus hinc**, or, *Let us be gone*. Sometimes a People have among them ſuch men, as the Bible calls *Angels*; Yea, ſuch men as are *Angels* in *Fleſh*: men that are Diſpoſed like the *Angels*, Employ'd like the *Angels*, the ſpecial Darlings of the *Angels*. Well, it ſhould be obſerved, Whether there be that *Uneaſineſs* in the Minds of ſuch men, which makes them in their more Deliberate and more Supplicating Frames before the God of Heaven, to Wiſh, *Oh! That I had Wings like a Dove, to flee away!* When ever ſuch *Angels* come to be upon the *Wing*, I tell you, the *Hedge* is failing horribly. Regard what I ſay; The *Body* is an *Hedge* to the *Soul*; but when the *Soul* comes to talk much of *Going*, of *Removing*, of *Departing*, which is the uſual Talk of Dying men, 'tis a ſhrowd Symptome, that the *Hedge* ha's a *Diſſolution* juſt Siezing upon it. There are *Men*, that are the very *Soul*, and *Salt*, of their People;

and

and when theſe men ſhall have their Thoughts all upon *Going*, the *Hedge* is mouldring away, you may be ſure of it!

I'l touch upon one thing more; Obſerve Whether a People are willing to be at Neceſſary **Charges** for the Succouring of their *Hedge*; or, Whether to ſave *Charges*, they do not grow almoſt careleſs what becomes of it. We are told, That *Coveteouſneſs, is the Root of all Evil* (A deſtructive *Root* in a *Wall*!) and therefore we may be *Foretold*, that the *Hedge* will be open, for all kind of *Evil* to Ruſh in, upon a People that ſhall be under the Dominion of ſuch a *Penurious, Niggardly, Sordid*, Principle. I remember, 'tis the ſpeech of the *Golden-Mouth'd* Ancient, *The Coveteous, are as a City without Walls*. I am certain, They ſoon make themſelves to be ſo. The Miſerable *Greeks* would not be at the charge, to pay the Watchmen upon their Beſeiged *Wall*, and by that wicked *Coveteouſneſs* of theirs, their *Wall* was quickly Scaled by their Adverſaries, who then found that they had a Wealthy City thus fallen into their Hands. How many a fair *Wall* ha's been fooliſhly Betrayed by the *Coveteouſneſs* of thoſe, that yet in Looſing of the *Wall*, have *Loſt* an Hundred Times more than would have been enough to have *kept* it up!

When

When God ſees, that men will Subordinate every thing to a *Parſimonious Humour*, He delights in croſſing them, with ſuch a Multiplication of Breaches in their *Hedge*, as will make them *Spend*, it may be Ten Times more than they hoped to *Spare*: it may be, more than *Four-ſcore* thouſand Pounds, when leſs than *Fourteen*, would once have done their matters. To give one Inſtance; God may make Nations of *Pagans* to be ſometimes an *Hedge* about His People; and their Lively Attempts to *Chriſtianize* and *Civilize* theſe *Pagans*, might render the *Hedge* for ever Immarceſcible. Well, Throw by ſuch a coſtly undertaking, and you ſhall ſee, that God will turn this *Hedge* into *Briars* and *Thorns*, which will tear us to Pieces with *Wars*, Forty Times as coſtly as all thoſe *means*, which might have made them, *The Lords*, and *Our own*, for ever. It is for ſome ſuch cauſes, as this, that whether, the reſt of my Diſcourſe have been Applicable to my own Country, or no, I muſt ſo far Apply *This* Article of it, as to Pray, that when you find it accompliſhed, you will Remember, that you once had this Advice; *If any part of* New Englands *Peace, Liberty, Religion, be loſt, it will be by Saving a Covetous Diſpoſition to* Save *a Little, will Occaſion the* Loſs *of all.*

Mig

Might we not have added, yet another Symptom of a *Broken Hedge*? The inspired *Wise man* allows any *Wise man*, to reckon his **Good Name**, among his dearest Interests. But what an *Unhedged* place will that be, where a mans *Good Name* can have no Security? It was the hard measure which the Great *Athanasius* had from his Arian Adversaries; that, *Cædes, Adulteria, Furta, quæcunq; Atrox Confingi Poterat, Sancto Viro Objiciebantur*; this Great Saint had all manner of *Devilism* laid unto his charge, by a *Diabolical* Generation: and he had no *Hedge* to Fend off their *Calumnies*! The *Hedge* of *Judea* was gone, when a Prophet of the Lord, could complain, in Jer. 20. 10. *I heard the Defaming of many,--Report, say they, and we will Report it.* Where a man ha's in a most unspotted Conversation been Serving of God, and His People, 'tis all the Reason in the World, that his Vertuous *Life* should be a Durable *Hedge*, about him, to preserve him the *Reputation*, of *A Witness for God in the World.* But what? Shall every filthy *Jealousy*, bred of the *Corruptions* in every Malicious and Invidious *Brain*, become immediately a Credible *Report* through a Country? Shall the most Well-deserving Servants of mankind, have the just Repute, which recommends them to Service among the Peo-

ple of God, ly at the Mercy of every Paſſionate and Reprochful Detractor? Or, ſhall the moſt *Circumſpect Walkers*, at once looſe all the Stock of *Credit* with which a courſe of long Piety ha's Enriched them, meerly upon ſome ſort of *Spectral Exhibitions*, which cannot be accounted for? Our *Hedges* are under a moſt unhappy *Diſſipation*, if ever it come to this. It may be that ſome who have been convicted of maintaining a Trade of Secret *Wickedneſs*, under the Cloak of a Splendid and Glorious *Profeſſion*, for many years together, may have given dreadful Wounds, unto the *Good Names*, of all the beſt Chriſtians, that may happen to be ſpoken againſt; None of our *Exact Living* all our Daves will now be ſuch a Vindicating *Hedge* about us as once it was, becauſe of ſome that have been found *Ill men* after they had long Enjoy'd *Good Names* in the Church of God. All that I ſhall now ſay of it, is; *Wo to the World, becauſe of the Offences which have been given by theſe Wretched Hedge-breakers*: but Oh! Where is the *Tongue* that can Expreſs, where the *Heart* that can conceive, the *Woes* that belong unto them that have given thoſe *Offences*.

V. But it is Time to come unto the *Concluſion of the matter*. And That ſhall be This:

What

What shall be done? Every man is to Do *Something*, and *All* are to join as One man, in the Doing of Every Thing, that Every *Gap*, in our *Hedge* may be repaired. As when the Sons of *Jacob*, had upon them, that which will *Break Through Stone Walls*, it was then said, *Why stand ye Looking one upon another?* So, When Sins are breaking down our *Walls*, we may be Expostulated, *Why do you stand Looking one upon another? To work, All Hands. Every man has his Work to do about our Hedge.*

Three Things I will lay, and then I shall have *said*.

First; One man may do very much towards the *Restoration* and the *Preservation* of our Impaired *Hedge*. It is here said, *I Sought for a* man *among them, that should make up the Hedge.* What? can One man then signify any thing? Yes! Very much. It is a very Discouraging Adage, *Unus Vir, Nullus Vir*; that is, *One man is as No man.* But the best is; It is not alwayes *True*.

As in the *Weakening* of an *Hedge*; How much Ill may be done by One man? 'Tis said in Eccl. 9. 18. One *Sinner destroyeth much Good*; So, One Sinner often Occasions *much Hurt*. *Achan* was but *One man*, and yet the whole *Host* fared the worse for him. *Jonah* was but *One man*, and yet the whole *Ship* had

like to have been Sunk by him. Thus, In *Strengthening* of our *Hedge*; How much Good may be done by **One man**? *Ten men* would have *Hedged* a *Sodom*; and it may happen so, that *One man* may *Hedge* a *Zion*. It was profered, by the Patience of Heaven, in Jer. 5. 1. *Run ye to and fro through the Streets of Jerusalem, & see now, & know, & in the Broad places thereof, if ye can find* a **Man**; *if there be any that Executeth Judgment, and that seeketh the Truth, & I will Pardon it.* You know how the Language of *Thou* and *Thee*, was first changed into YOU, in speaking to a Single Person. When the Roman *Common Wealth* became a *Monarchy*, and the Power of *Many* came into *One mans* Hand, it grew common to treat Persons of Quality, in the Plural Number, with YOU, and so by Degrees, it is descended unto *all* particular men. Truly, there are *many* within these *Walls* at this Time, whereof each *One* ha's the Power of *Many* in his hands, for the Helping of all our *Walls*; and unto each *One* of those I would say, Consider, I request YOU, Consider what YOU may do.

What may be done for an Impaired *Hedge* by **One** GOVERNOUR? *Moses* was but *One man*; and yet Read Psal. 106. 23. *He said That He would Destroy them, had not Moses His chosen, stood before Him, in the Breach; to turn away His Wrath, lest He should destroy them.*

Such an one, by Countenancing thoſe things that are *True, Honeſt, Juſt, Pure, Lovely, & of Good Report*, in His whole Government, and by being Exemplary for all Self-Government, and Godlineſs and Righteouſneſs in His own Converſation, How much may He do to make all but malignant Murmurers acknowledge, *Sir. By YOU we Enjoy great Quietneſs, & Worthy Deeds are done for this People by Your Providence?* The *Wall* of *Jeruſalem*, was well defended, when there was, *A Nehemiah upon the Wall*: who inſtead of having all *Good Acts* dearly Bought from him, was readier to do *Good Acts* for his Country-men, than they were to *Ask* them. And all the unkindneſſes, that had been done to *Jephtah*, by his Country-men, would not make him Abate, his doing the part of an Indefatigable *Captain-General*, to fortify their *Hedge*, againſt their *Eaſtern Invaders.* When we appear ſhortly before the *Judgment Seat* of the Lord Jeſus Chriſt, it will be an Abundant Recompence for all the Fatigues of Action for the Publick, undergone by ſuch an one, to hear Thouſands of *Saints* Confeſſing to the Glory of God, *Lord, we thank thee, for the Conveniencies to Serve thee without Fear, which by the Care of ſuch a Servant of thine, were prolong'd unto us!*

What may be done for an Impaired *Hedge*,

by One MAGISTRATE? *Phinehas* was but *One man*; and yet Read, Num. 25. 11. *Phinehas hath turned away my Wrath, from the Children of Israel, while he was Zealous for my sake among them, that I consumed not the Children of Israel in my Jealousy.* Among our Primitive *Counsellors*, our Honourable *Judges*, our Worshipful *Justices*, may not *One man*, by a well-tempered and a well placed *Zeal*, do much that our *Hedge* may be mentained? When the Oracle intimated, That the wrath of Heaven could not be turned away, Except some *One man* would so make himself a Sacrifice, the noble *Curtius* bravely Rode up into the *Chasm* of the Earth, where he perished. Is there a *Chasm* in our *Hedge*? Truly, *One man* courageously carrying the *Sword of Justice* thither in his Hand, may do a Generous Thing to make all Secure. *Venture* thus upon the *Wall*, to beat off its cursedest underminers! *Israel* ha's been sometimes called *Jeshurun*; and I doubt the Etymology is from *Shor*, an *Ox*, rather than from, *Jashar*, To be *Righteous*. Indeed, such an *Ox-like* People, as even an *Israel* it self often is, in their *Wanton* and *Kicking* Humours, will be pushing through the *Hedge* that ha's been made about them. Yea, But *One man* among those that are, *The Rulers in Jeshurun*, by the Vigorous, Impartial, and Conscientious Execution

cution of wholesome *Laws* may befriend the *Hedge*, How Considerably!

What may be done for an Impaired *Hedge*, by One MINISTER? *Aaron* was but *One man*; yet we find in Num. 16.48. *He stood between the Living & the Dead, & the Plague was stai'd.* The Tribe of *Levi*, is the *Joining* Tribe; you note the Signification of the Name. Is our *Hedge* divuls'd? It belongs unto us to *Join* what has been parted, and Labour for Good Terms, both with God and one with another. In *Tertullians* Dayes the *Church-Vessels* had Engraven upon them, the figure of a *Shepherd* carrying a *Sheep* upon his Back; in allusion to a Well-known Parable. In our Dayes, the *Church-Members* are too like unto *Sheep*, that violate the *Hedge* of God by their Excursions; but it is our Work, to bring in and keep in our *Sheep*. Our God said unto one of our Predecessors, *If thou take forth the Precious from the Vile, I will make thee unto this People a Fenced Brasen Wall.* May *We*, by the Fidelity, the Sedulity, the Watchfulness of our Ministry, become a *Wall*, not *Against*, but *Unto* our People! But by our *Prayerfulness* most of all. Our Blessed Lord Jesus Christ has Commanded us, to bring not only *Our selves*, but also all that is *Ours* unto Himself, with Expectations of His bestowing His *Blessings* thereupon.

thereupon. I have now thought, *Will the Lord Accept, & Bleſs & Heal & Save my People, as well as my own Soul, if I bring All theſe unto Him?* This very queſtion I have ſeen Started in the *Diary* which one of our Greateſt Perſons, long ſince gone to Glory, left in Manuſcript behind him; and his own Anſwer to it, was written in theſe words, *Here I ſaw the great Priviledge of it, & the Wiſdom of God in Committing ſome mens Souls, to the care of One Godly man, of a Publick Spirit; becauſe He, like Moſes, Commends them, Gives them, Returns them all to the Lord again; and ſo a World of Good is Communicated for His ſake.*

It might have been added; Among the Repreſentatives, how much may **One** man do, to prepare and propoſe thoſe things, which may be of Good Conſequence to all our *Hedge?* But I rather haſten to ſay,

Secondly: If we were *All* as **One** man for the *Reſtoration* and the *Preſervation* of our *Hedge*, it would no longer be Impaired. It is here ſaid, *I Sought for a MAN among them.* Indeed, if all *among* us were as **One man**, the Lord would have what He *Seeks* for. The *Wall* of *Jeruſalem* went on Comfortably, when in Neh. 4. 6. *All the Wall was joined together, for the People had a Mind to Work.* But when People have a *Mind* rather to Rail, and Hate

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and Squeeze one another, and are not for *Joining* on the *Wall*, then all goes on Calamitously. In Truth, we have been too much as **One man**, where we ſhould not have been ſo. It was Reprehended, in Hoſ. 6. 7. *They like Adam, have Tranſgreſſed the Covenant.* I have met with a Chriſtianized Jew, who ha's given me that ſenſe of it; *They as* **One man**, *have Tranſgreſſed the Covenant.* So *Unanimous* have we been in our Offences againſt the *Inſtitutions* of our God! Yea, but now let us become as **One man**, in Returning to the God, againſt whom we have *Tranſgreſſed*, and in helping one another to Return. We *All* have ſomething to do for our *Hedge*; but O Let it not be ſaid of our Treating, and our Hindring one another, as in Mic. 7. 4. *The beſt of them is as a Briar, the moſt Upright is Sharper than a Thorn-Hedge.* If *Diviſions*, Prejudices, Alienations and Animoſities, get into our *Heart*, we ſhall ſoon have them, and the ill fruits of them, in our *Hedge.* We have been called upon, *Mark thoſe who cauſe Diviſions*; what *Mark* ſhall we ſet upon them? Why, This: They are **Hedge-breakers**! Tis remarkably Expreſſed, in Prov. 25. 28. *He that hath no Rule over his own Spirit, is like a City that is broken down, and without Walls.* Even ſo, An Angry, an

Briefly, a Perverse People; what are they? But such as have their *Walls broken down?* I may say of all the Disasters, which have pressed in, through our *Broken Hedge*, upon us, *'Tis because we have not been Brethren dwelling together in Unity, that we have not had the Blessing.* But especially, They that are in and of the *Hedge* it self, will accept of this *Admonition. Distances* and *Estrangements*, and *Misunderstandings*, between those that are in *High place*, are of all, most *out of place*; and they will be Fatal Things indeed. What shall be said of such things, but that in Isa. 30. 13. *This Iniquity shall be to You, as a Breach ready to fall, Swelling out in an* High *Wall?* It was Threatned among the sorest of Judgments, *I will kindle a Fire in the Wall.* I am very desirous we should Enjoy a *Wall of Fire*; Yea, that we may be well Surrounded with *the Stones of Fire*; but yet God grant, there may never be any *Fire in our Wall!* Briefly, Let all ranks of men among us wear *that* Motto; the Motto once of the *Low Countries*, may now very well befit a *Country* every way *Low*; *Si Collidimur, Frangimur*: If we *Clash*, we *Break.*

Lastly, For the *Restoration* and *Preservation* of our Impaired *Hedge*, I hope, there is

not **One man**, but what can Lift up a *Prayer* unto the Lord! It is here ſaid, *I Sought for a MAN among them.* Why, a man truly *Seeking* of *Him*, would be *That Man.* Wherefore, in our *Hedge-broken* Condition, Let it not be ſaid of us, as in Iſa. 59. 16. *He ſaw that there was* **No man**, *and wondered that there was no Interceſſor.* No; God forbid, it ſhould be ſo ſaid; But let it be ſaid, as in Iſa. 62. 6. *I have ſet Watchmen upon thy Walls, that ſhall never hold their Peace, Day nor Night.* Tis a Paſſage concerning a Great *Gap-man*, in Pſal. 106. 34. *He ſtood up--and the Plague was ſtai'd.* Some Jewiſh Interpreters, quote that Scripture, (and that in Gen. 19. 17.) to prove that Rule, *Stare, nihil aliud Significat, quam Orare.* Tis as much as to ſay, *He Pray'd*; *Standing* in *Prayer* was a Poſture ſo uſual, that it is become a Phraſe for it. Well; Tis by ſo *Standing*, that we are to *Stand* in the *Gap.* Say then: What can, even the Pooreſt and meaneſt Perſon of us all, bring, for the Relief of our Waſting *Hedge*? I anſwer, A *Life*, if it be called for; but however, A **Prayer**; That *is* called for. A *Perſonal Hedge*, is by daily *Prayer*, kept in Good Repair; When the *Devils* are beleaguring of us, they find our daily *Prayer*, do's cauſe us to become Invulnerable.

Well, Thoſe very means of Daily *Prayer* will alſo do for a *General Hedge*; Impenetrable the Bleſſedneſs of a People, from and for which daily *Prayer* is going. I ſay then; Let it be our *Daily Prayer*, That We may not be left unto Incurable *Backſlidings* from the *Hope of our Fathers*; That we may not by our *Barrenneſs* Provoke the God of Heaven to deprive us of all our *Bleſſings*; That we may not be bereaved of ſuch Well-accompliſhed *Men* in all orders, as we have heretofore unthankfully Enjoy'd; [*Ah, Lord! Say not that* New-England *ſhall be unworth to have a MAN in it.*] And that we may not be ſo forſaken by the Good *Spirit* of God, as to become, a *Low-Spirited*, a Degenerous, a Ridiculous, and at laſt, a Ruinated People. Is our *Hedge* any where Lying open? O fall in there, and fall down, upon our *Knees* there; but let us ever do it with an Exerciſe of Strong *Faith* in our Lord Jeſus Chriſt, the Only *Mediator*. We ſpeed not, in our Supplications, *That the Lord of Hoſts, would Viſit the Vineyard, whoſe Hedges are Broken down*, Except we plead His Regard unto, *The Man of His Right Hand, and the Son of Man, whom He hath made ſtrong for Himſelf*. After this manner, even they that make no *Noiſe*, or *Show* in the World, and

not

not only **One man**, but alſo **One** Praying, Devout, Gracious **Woman**; **One Widow**, who *Truſteth in the Lord, and Continueth in Supplications and Prayers, Night and Day*, May be a Repairer of a *Broken Hedge*; not only the *Cedars* of *Lebanon*, but even the poor little *Hyſſop* that *Springs out of the Wall*, may do the *Wall* a Kindneſs.

Pray! Said I? Yea, Let us *Faſt* as well as *Pray*. The Prophet ſpeaking not only or chiefly about the *Weekly Sabbath*, but about a *Faſting Sabbath*, ſaith to them who are much in the Exact Celebration of it, as in Iſa. 58.52. *Thou ſhalt be called, the Repairer of the Breach.* Sometimes **One man**, that has been much in ſuch Extraordinary Devotions, has been *Openly Rewarded* by the God who *ſees in Secret*, with a more than Ordinary Figure in Repairing the *Hedges* of His *Iſrael*. Ponder the Example of that Great Man, who in the Account which he himſelf Publiſhed, of his Negotiation at the Court of *Perſia* for his People, tells us, Neh. 1. 3,4. *They ſaid unto me, The* **Wall** *of Jeruſalem is broken down!---When I heard theſe Words, I ſat down, and Wept and Mourned certain Dayes, and Faſted and Prayed before the God of Heaven.* Give me your Attention! When a People are Inſenſible of the Impair-

ments befalling their *Hedges* and their *Interests*, and perhaps, as tis commonly done, do themselves confound their own *Hedges* and *Interests*, I conceive, there is a more proper *Enchantment* therein, than men are well aware of: We need not at this time Explain this Conception any further, than by using words near to the Apostles, *They are a Foolish People, and something hath bewitched them.* While a People are thus under *Enchantment*, it is a Vain thing, to Advise them, to Exhort them, to Warn them; till they are *Unbewitched*, things will take their course, as if they were under a sort of Irresistible *Fatality*, and men will be so *Exceeding Fierce, that no man* may cross them in their *way*. Now, if a man have, *The Right Skill of Encountring Enchantments*, he may do great things for the People of God; he may be a Glorious Instrument of bringing things to rights. And shall I tell you, what is that *Skill*? Wherein lyes the Strength of the *Samson*, that shall do such a Thing? I'll tell you at Once; Tis in **Fasting** and **Prayer** before that God, who **formeth the Spirit of man within him.**

There is Especially **One Thing**, wherein much *Fasting* and *Prayer*, would be of Singular Significancy to *Repair* us. All our

Breaches

Breaches would be *Repaired*, if the **Rising Generation** among us, were more generally Converted unto God. I beseech you, in the fear of God, Consider, what I say! The Impiety and Impenitence of the **Young People** throughout our Land, is, that Wound of all our *Hedges*, which hath, of all, the dismallest Aspect upon us. It would give us a New Prospect of Comfort, in all our Concerns, if we did in Good Earnest prosecute, an *Expedient*, which ha's been sometimes Proposed and Received among the Ministers of God. 'Solemn DAYES 'of **Prayer** with **Fasting**, Celebrated in 'our Churches, to Implore the Grace of 'God, for the **Rising Generation**, would 'probably be of Blessed Consequence, for 'the Turning of our **Young People** unto 'the God of our Fathers. The more there 'is this way ascribed unto *Grace*, the more 'is the *Grace* of God, like to be Communi-'cated; and there is in this way, a Natural 'and a Plentiful Tendency, to awaken our 'Unconverted Youth, unto a Sense of their 'Everlasting Interests; which, were it ge-'nerally Accomplished, a Remarkable Re-'formation, were therein Effected.

Consider of these things, and God give you understanding!

To

To Conclude; What the Prophet *Samuel* said unto the General Assembly of *Israel*, I must say to You this Day. *Stand still, that I may Reason with You, before the Lord, of all the Righteous Acts, which He did unto You, and unto Your Fathers!*

A CHARTER being once granted unto the Governour and Company of the *Massachusett-Bay*, the Persecuted *Puritans* in the English Nation seeing that *Ice* broken, which had kept them in a *Sea of Fire*, began to accept the *American* Offers, of a Retreat for the Pure Worshippers of our Lord into a Wilderness. Many *Gentlemen* of Ancient, and Worshipful Families; Many *Ministers* of the Gospel, then of Great Fame at Home; and *Merchants*, *Husbandmen*, *Artificers*, to the Number of some thousands, did then *Remove* into these Regions; though t'was indeed a *Banishment*, rather than a *Removal* which was undergone, by this glorious Generation, Sufficiently Afflictive to men of Estate, Breeding, and Conversation. And, as the *Hazard* which they ran in this undertaking, was of such *Extraordinariness*, that nothing less than a Strange and Strong Impression from Heaven could have thereunto moved such Persons as were in it; so the *Expence*, with which they carried on the

Undertaking

Undertaking, for Twelve years together, was truly Extraordinary. By a Computation, which I have ſeen; There was vaſtly more than *Two Hundred Thouſand Pounds* laid out, for the firſt Settlement of the Plantation; and there were then Employ'd about an *Hundred and Ninety Eight* Ships, in paſſing the Perils of the Seas, to accompliſh this Renowned Settlement, whereof by the way, but *One* miſcarried in thoſe Perils. Briefly, The God of Heaven, as it were Served a *Summons* upon the *Spirits* of His People, in the Engliſh Nation; Stirring up the *Spirits* of Thouſands, who never ſaw the *Faces* of each other, with a moſt Unanimous Inclination, to leave all the Pleaſant Accommodations of their Native Country, and Go over a Terrible *Ocean*, into a more Terrible *Deſart*; and all this, for; **The Pure Enjoyment of all His Ordinances.** How many Thouſands of *Pounds*, and which is more Conſiderable, How many Thouſands of *Lives*, have ſince gone, to keep up the **Hedges** about this Vineyard of God, I leave to Your own Enquiries! All that is now call'd for, is, That we Conſider with our ſelves, *Whether the Loſs of ſuch a Country, in Barbarous Confuſions, for the want of Looking well after its Hedges,*

will be found Excusable, in the Day when the Great God shall Plead with us, about the Interests where-with He ha's betrusted us?

That Parcel of **Evil Figs** which is now grown in our Land; Even, Those men, by whose *Worldliness*, by whose *Frowardness*, by whose *Littleness*, by whose *Unthankfulness*, by whose Disregard for *Learning*, and for *Learned Ministry*, by whose *Forgetfulness* of the *Errand into the Wilderness*, and by whose Prodigious over-sight of the only *Season* and *Method* for the Obtaining of those things to *Pass*, which may Lengthen out our *Tranquillity*, before we come to a *Way Hedged with Thorns*, our *Hedges* are fearfully Languishing! *These* will doubtless be Enraged at what *Needful Advice* ha's this Day been given you; and unspeakeable will be the Satisfaction of *My* Soul, in my having *Sent* a Testimony, *That I am a Servant of the most Glorious Lord*! But as for the **Good Figs**, Even those men, whom I continually have most Sollicitously Saying, *What will become of this People? What will they bring themselves unto?* Who are continually trembling, lest the *Golden Candlestick* be *Removed*; who are continually Mourning for all our *Declensions* from the Things that *are Holy and Just and Good*. And may we not hope that we have

some *Thousands* of People thus disposed? *People*, for the sake of whom, no Service, no Travail, no Self-denial is too much! *These* I am Sure, will be Glad that a *Serious Advice* ha's been laid before You; and they will join with me, in this ardent Supplication, O *Our Lord, Let there yet be those Men among us, that shall make up Our Hedge, and Stand in the Gap before thee, for the Land; and so let it not be Destroy'd!*

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FINIS.

Errata.

Page 16. l. 1. r. *Paroxysms.* p. 42. l. 4. which r. with. p. 44. l. 11. r. *Keepers.*

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Our Hedges, and Stand
the Gap before thee, for
the [illegible]; and so
let it not be
Destroyd!

FINIS.

Errata.

Page 16. l. 1. r. [illegible]
which r. with: p. 44 l. 1[illegible]